nierahle others, who have been so far wrought upon by this consideration, as if not absolutely to disclaim and discard a Deity, yet utterly to deny providence, and all care of human affairs by any invisible powers. Amongst whom the poet s one, who thus expressed his sense;

> [a] Sed cum res homimim tanta caligine \
> olvi Aspicercm, laetosque dia florere
> nocentes, Vexarique pios, rursus
> labefacta cadebat Kelligio, causaeque
> viam non sponte sequebair Alterius,
> vacuo quoe currere semina rnotu
> Affirmat, magnumque novas per inane
> figuras^ Fortuna, non arte regi; quae
> minima sensu Ambiguo vel null?i put^
> vpl nespia nostri..

xviij. A thirteenth argumentation of the mocritic and Epicurean Atheists, is to this pui> jpose: that whereas the Deity is supposed to be subh a being, as both knows all that is done every where in the most distant places of the world at once, and doth himself immediately order all things ; this is, first, impossible for any one being thus to animadvert and order all things in the universe :

> * Quis regere itmnens! summam., quis habere
> profundi Jndiimanu vali4as potis est
> modbranterhabenas? Quis pariter coelos pmneis
> convertere ? et omneis Ignib us setheriis terras
> snffi re feraceis? Omnibus inquelocis esse
> omnitemporepraesto; ..... Nubibus ut
> tenebras facial, coelicjue seren^ Concuiiat
> sonitu ? &c.

, secondly, if it were supposed to be possible, yet such infinite negotiosity would be absolutely inconsistent with a happy state 5 nor could

•, ".

[a] Claudian. in Rufinum, lib. L ver. b, ii. ver. 1094, &c.